THE UNITARIAN

SEPTEMBER 1908

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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SOME PRESS COMMENTS

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An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the American Unitarian Association, both as to form and contents, and that is saying a good deal. The four chapters printed in large clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul", "The Haunts of the Hind", and "Do We See Nature?"

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THE UNITARIAN.

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AT the annual meeting of the American Unitarian Association in May, following a suggestion of the President, Dr. Samuel A. Eliot, and having as we understand the approval of the Board of Directors, the following resolution was passed:

Resolved, That this meeting approves the suggestion that the Board of Directors of the American Unitarian Association request the boards of directors of the Conference of the Middle States and Canada, the Western Conference, the Southern Conference, the Rocky Mountain Conference, and the Pacific Conference, together with the Department, State and local Conferences, which they represent, to consider, discuss and report to them their conclusions upon the possibility and desirability of local autonomy and administration in the work of church extension.

While presented in an admirably wise and conservative form, this resolution is perhaps the most radical measure that has been brought before an annual meeting for many years, and may lead to an outcome surprisingly revolutionary. But it must first bear the full scrutiny, discussion and deliberate judgment of each of the department conferences. We do not deem it unfortunate that the Conference of the Middle States and Canada, from the fact that its annual meeting comes this fall, must be the first to wrestle with the issue here involved. Perhaps no other Conference is better situated, from the circumstances of its position, history, tradition and character of its constituency, to give an influential and intelligent consideration of the proposition, and we hope that our ministers and delegates will come to the November meeting acquainted with the issue involved and prepared to give a responsible judgment. The matter must first come before a meeting of the executive board to be held in New York early in October; it is probable that a conference of ministers will be arranged to discuss this and cognate matters on the afternoon prior to the annual meeting; while ample opportunity for open discussion will be provided for in the program of the meetings. Shall we not thus assure ourselves of a pronouncement that shall in no way be a mere "snap-judgment", but a sober, well-thought-out, rational and weight-bearing voice of influence that shall help in the final decision pending?

WE hope that Mr. Holmes' admirable proposition to bring the Anniversary Meetings of 1910 to New York City will not be "side-tracked" by innocuous substitutes: as a meeting of the National Conference here, or a separate and special "demonstration meeting" of the A. U. A. and cognate societies held in New York at some other season, and not in executive session. Neither of these things will do. The end mainly to be desired is not a "Unitarian demonstration" in New York: not "mass meetings" or

show deliberations that shall impress the people of the great metropolis with the wonders of our gospel. We have little faith in the possibility of stampeding New York for Unitarianism by such or any means, if that be all; and because a session of the National Conference, whatever else it ought to be or might be, is practically little more than a series of mass meetings as now constituted; and because secondary meetings of the A. U. A. and other bodies held outside of Boston would be little more than make-shifts, we are sure that those who have urged Mr. Holmes' measure would find small satisfaction in them. What we want is the discovery of the fact that the Unitarian denomination can assemble for its regular and legitimate legislative and business sessions, in some place else than its time honored Mecca on Massachusetts Bay: can escape its tethers of a restricted, localized capital, and in very fact experience the sensation of a national range and constituency. We have a suspicion that nobody would enjoy the sensation more than our New England friends; we are firm in our conviction that New York is the best city for first experimentation in the matter; and we have courage of our optimism that even inertia of Massachusetts corporation-laws shall not prevail against a very healthy, happy and rational impulse of denominational expansion.

IT is sure to come about that within the next few years, probably within the next few months, every conscientious and wide-awake minister of the gospel will feel called upon to say a good deal about the relation of the church to the great social and industrial problems of the day. Socialism *must* be talked about; the issues of social equities and effectual human brotherhood cannot be avoided; and woe to the churches of the Unitarian name if they prove laggard before the crowding responsibilities of these issues. But may we modestly hint that the first responsibility resting upon our ministers is *to get informed on the subject and acquainted with the facts?* There is a vast range of literature—more important even than controversies of Higher Criticism and Biblical lore—that ought to be *mastered* by all our thoughtful men, as their conscientious preparation for stern exactions of duty in issues that are before them. The worst mischief that the church can be involved in, (and most of all, the liberal churches,) is the folly of excited rhetoric based on paltering ignorance of real issues involved; and it does not help much that the folly of one side is usually as noisy as the folly of the other. Let's take pains, brethren, to be ready to know just what we are talking about when we begin to talk on the great burning issues which now front the church of progress. Why not begin the fall season with a well-laid out program of reading and study on the principles of economics and sociology? What the newspapers and the magazines tell us is not all there is to know. The voice of the Unitarian churches in these matters ought to be vigorous, uncompromising, brave and progressive; but above all things else it should be sane and true.

As a man cannot lift a mountain and as a kindly man cannot kill an infant, so a man living a Christian life cannot take part in deeds of violence.—*Tolstoy.*

THE UNITARIAN AND "UNITARIAN PARTIES"

A NEW ENGLAND clergyman, (who, by unique circumstance happens to be young) has discontinued his subscription of THE UNITARIAN with explicit statement of reasons. "THE UNITARIAN" he says, "is the mouthpiece of the avowedly radical and separatistic party in our denomination" and as such he has no use for it. The statement is of course wholly personal and perhaps not very important except as it may serve our editorial purpose in affording convenient text for salutary comment. At any rate we are glad to use it in that way, with thanks to our disgruntled friend.

The most satisfactory circumstance attending the present phase of American Unitarianism is its entire freedom from "parties" and the partizan spirit. The quaintly anacronistic flavor of our young friend's phrase is very notable. A half century ago Unitarians could talk that way: there were parties amongst us; there were acrimonious clearages dividing adherents of one idea from advocates of another idea; the terms "radical" and "conservative", "Parkerite" and "Channingite" had war-sound in their pronunciation, and National Conferences and more local gatherings of our people assembled with painful apprehension as to what clash of party animosity might bring forth.

This is now ancient history. We have still amongst us many men of many minds—and still more women of the same sort. We have many viewpoints and many varying accents of conviction. But we have no more parties, or party animosities—because we have discovered more vitally what Unitarianism really involves, and no longer view with suspicion or dismay the man (or the periodical) that sometimes disagrees with us.

For instance: there is a considerable —perhaps a growing—number of our ministers and people who believe that liberal religion would be more helpful if it became at the same time a bit more æsthetic. We count ourselves, as it happens, in this company. The enrichment of religious service, the dignity and simplicity of a more liturgical order of worship, a rational reform of our habits in the musical parts of our devotions—these things, some of us believe, might be made vital issues in the increase of the potency of our Unitarian churches amongst the people most needing our ministrations. Other people think differently; they are in the majority and have the inertia of long established tradition on their side. At other times, in other communions, perhaps, this might easily become a party issue amongst us: a "high church" group might easily segregate itself into a quietly working but persistent "party" of propaganda, determined that sooner or later the controlling influences in our denominational life be won over to the "æsthetic program" and the old "puritans" be put to rout. That would be the "party" way; but it is not the Unitarian way. Those believing in the "æsthetic reform" are very willing to use their influence genially, patiently, tolerantly, but absolutely without "partizanship" or accrimonious controversy for the rational development of what they believe to be a rational ideal.

Another instance: there is amongst us a considerable—possibly also a growing—number of men and women who believe that the Unitarian cause would be greatly strengthened if our

denomination should frankly abandon the name and traditions of historic Christianity and avow itself to stand on a more universal platform. We do not count ourselves of this number—but we can understand their viewpoint without apprehension or dismay. They might easily make a party of themselves; seek to force their point of view on the rest of us; make their convictions the issue of conference pronouncements and denominational declaration; and crowd out all the "reactionaries" who do not agree with them. That was the old way; it is not the present Unitarian way at all, and we know of nobody who wants to develop a "party" for emancipation from tradition amongst us. Our way of working out progress is different from that.

Another instance, nearer at hand. A considerable number of our people have recently generated no little enthusiasm for what they style the "modernization" or "nationalization" of our denominational methods. They have definite ideas and a somewhat explicit program. Of course THE UNITARIAN counts itself in with this number and has not been dumb as to the issues involved. The matter came somewhat near to a focus at the last annual meeting of the A. U. A. Here was easily an opportunity for "party method" and partizan activity. Some people actually believed that that evil had fallen upon us and scowled ominously when the Middle States folks reached Boston. But evidently their fears were groundless. It may have been poor politics, but it seems to us the best of denominational loyalty that impelled those interested in the reforms to refrain absolutely from "conferences" and "caucuses" and "consultation" of the friends of new ideas in preparation for the campaign in Boston; there were not even tacit agreements and understandings beforehand; everything that in any way could lead up to the segregation of a party group was sedulously avoided; whatever was said or done in behalf of the proposed measures was said and done openly and in a way to preclude dissension; and the result was pre-eminently after the Unitarian manner; a sagaciously selected committee representing every section of the country, came to unanimous agreement as to a proposition that at any rate looked in the right direction; the issue was frankly, openly and in the spirit of perfect good fellowship, discussed in open meeting and then adopted by a practically unanimous vote; and there was no "party victory" for any body. Friends of the "nationalization" idea of course believe that the action is but the first step in a series of moves in the "forward direction", but we as devoutly believe that the steps are successively to be taken not through the triumph of factional majorities over discomfited minorities; least of all by section arrayed against section; but by the discovery "of the whole" that the things we work for are rational, progressive and salutary.

It is the aim of THE UNITARIAN to be the "mouth-piece" of this ideal and method of "togetherness" in Unitarian development. We stand dead-set against any party movements in Unitarianism, but just for Unitarianism discovering itself and revitalizing itself in a strong and self-respecting consciousness of responsibility and opportunity as a definite religious movement for progress and unfettered righteousness. We stand for more pronounced

denominational *esprit de corps* not as a method of sect-narrowness, or antagonism to other denominations. Indeed THE UNITARIAN happens to be the only periodical of either body that persistently urges for closer relations between Universalists and Unitarians, and can speak of the community of spiritual interests between the liberal Congregationalists and Unitarians without timidly guarding our phrases from "dangerous concessions". Our out-dated young friend from New England would have hard work specifying instances of "separatistic" animus in our editorial utterances. It is the Unitarian way to discover that "fellowship" does not mean partizanship, and that eagerness for definite ideals may exist without "segregation of propagandists," and THE UNITARIAN is having a good time working its convictions out along such lines.

The Message of the Material Side of Life to the Church

By REV. JOHN L. ROBINSON

LET it be noted that the subject of this paper is not "the message of the material side of life to religion" but "The Message of the material side of life to the church."

All life is religious if our definition of religion is true. Religion means man's whole attitude towards God and man. "Thou shalt love the Lord thy God, and thy neighbor as thyself." "Inasmuch as ye have have done it unto the least of these, ye have done it unto me." Pure religion is this: to minister to the needy and afflicted and to keep one's self unspotted from the world. If this is a true definition of religion then man is necessarily expressing his religion daily through the various departments of his business and social life. Every man is therefore religious, whether he wills it or not. His religion may be good, indifferent or bad, according as his work is just, merciful and helpful, or the reverse; but it is nevertheless religious, that is, it is his attitude towards God and man.

Therefore the material side of life is religious; the bread-and-butter side of life is religious. We do not call the church side of life religious and the material side of life non-religious. All departments of life are sacred. All things that are right are sacred. The farmer, the mechanic, the professional man, the student of political economy and the minister are all called of God, and are the means through which God is making a better world.

As all departments of life are necessary to make up the whole of life, it is in perfect accord with good reason that one department should be interested in the others and that one should criticise the other. The bread-and-butter side of life has a right to criticise the teachings of the church. It has a right to demand that the teachings of the church shall be sane and in keeping with the best purposes and ideals of the people. The church is a servant of the people, and should help in the building up of its larger life.

But the material, the business side of life must remember also that its criticism of the church or of any other department of life must be sane.

In making up our mind upon the issues we must consider all the facts. While all departments of life are sacred and religious, and all parts necessary to the whole of life the vast scope and complexity of our social order demand that some men shall work at one particular task and others at other tasks.

The world is helped forward best by different groups of men mastering certain parts of our complex life, and confining their energies principally to these several tasks. Note what Paul says upon this subject: "For even as we have many members in one body, and all the members have not the same office; so we who are many are one body in Christ, and severally members one of another."

It is best for the world that the minister, legislator, teacher and others are more or less experts in their several departments. It is not possible for any man to master all subjects. We do not expect a man to be a competent surgeon, farmer, mechanic, lawyer, banker and minister all in one person. If he is a man of all trades he is pretty apt to be good in none. The fact is, most of us ordinary people find it a pretty hard task to be masters of one subject. Therefore, if one department of life criticises another, it must do so intelligently and wisely. But this is very far from saying that one department is incompetent to criticise another. Right here two great mistakes have been made all along human history: one mistake is the assumption that one part of life has nothing to do with the other parts and not to be criticised by them; this has always been the special fault of the church. It has assumed a holiness which forbids criticism. And the other mistake is unwise criticism that arises out of haste and thoughtlessness, and lack of information.

The world needs to appreciate the fact that one department of life can wisely criticise another either approvingly or disapprovingly by judging the output of that department, by noting its general effect upon the community.

A wise man would proceed in a manner like this: He might say to the artist: I do not understand the technical part of your art; I do not know how to draw or mix paints, but if your pictures glorify the animal; make us laugh at the poor and deformed; exalt greed, selfishness and cunning above common honesty and brotherly kindness, your work is not wholesome, and it is not uplifting to the community. It is not good art.

The teachings of no department of life should be looked upon as above criticism. The church should welcome it. The minister and other leaders have no special faculty by which to judge the effects of their teaching upon society. Everything must be brought to this test: "By their fruits ye shall know them." Nothing can escape it. The very scriptures of mankind which are deservedly held in great esteem are subject to a just and reasonable criticism.

The laymen of a community have a right to say to the ministers of the church whose accredited teachers and leaders they are: "We may not know the origin and development of religious ideas as you do; we have not studied as carefully into the history and philosophy of religion and of morals as you have, but we can see the practical bearing of your teachings upon the community, and our common sense tells us whether or not it is good."

What a wholesome thing it would have been for the church in all ages if it had had more friendly yet thorough going criticism from earnest, intelligent, practical men of affairs! It is not too late yet for such men to realize that the church is but a part of the forces of life that make for righteousness, and that they can help it mightily with their friendly interest and intelligent criticism. It is a calamity that so many wise and good men have been driven into hostility to the church or indifference to it. The church is partly to blame for the hostile or the unfriendly attitude of such men of genus as Huxley, Spencer and Carl Marx.

This is due largely to the arrogant assumption of the church, in some instances, that it is more holy than other human institutions, and is above criticism; and it is due also partly to the aloofness of the church from the daily, practical, pressing cares of the people. The church ought to say to all who are sincerely interested in the wellfare of the people: "Criticise our methods and our utterances as much as

they need to be criticised, but help us with our problems, for our problems are your problems. What we want is the betterment of man in every particular." Nothing but good would ultimately come from such a frank, candid and friendly attitude of both parties.

The critics of the church are not usually unreasonable. They do not expect expert knowledge of the preacher of righteousness in a sphere that is not his own, but they have a right to demand that his teachings upon any of the great problems of life shall not violate the primary principles of common sense. They do not expect expert knowledge in the science of government or economics, but they have a right to say that when he speaks of these subjects his utterances shall be sane.

It is not within the province of the minister of the church to tell his people what financial policy it is best for them to follow;—there may be a number of people in his congregation who may know more about this subject than he does;—but it is within his province to say that no financial policy will ultimately triumph, or ought to triumph that is not founded upon justice, equity and brotherhood. As a student of history, science and religion it is his duty to see these things, for they really exist, and to declare them faithfully. He may not be able to point out the defects in our industrial system that permits some people to live in profligacy or sinful waste, while many good, industrious, sober people are really pinched year by year by poverty; but it is his duty as a watchman and leader of the people to see these things and call upon the captains of industry and law-makers of the people and the people themselves to remedy these evils.

It is because impractical and unreasonable things have been taught in the name of the synagogue, temple, and church that some people who recognize the fact that the material welfare of the people is also a part of the divine life, have lost their balance and have become hostile to the church and indifferent to it.

Let me point out the false teachings which the material side of life has a right to criticise:

One of the weak points in all the Bibles I know anything about is their teaching that poor people are special favorites of God *because they are poor*. There were professional beggars in Palestine during Old Testament and New Testament times that grew up directly out of the teachings of the synagogue. At the time of Jesus there was a religious cult called Ebionites which means "poor". This was a natural outcome of the teachings of the church.

Asceticism and the monestery are the natural offspring of the church, as is also professional begging which is prevalent in the East to-day. It is a plain fact of history that the synagogue, temple and church of all lands have made a virtue of poverty. "Hath not God chosen the poor of this world" says James, "rich in faith and heirs of the kingdom which he hath promised to them that love him." Expressions like these run through the Bibles of all people. The poor man has always been the type of the saint. Religious teachers have taught the cultivation of poverty as a means of grace.

Some of the teachings of the church on the subject of poverty have not tended to cultivate and develop manhood and independence, and for this reason it is justly criticised. Another weak spot in the church's teachings is that poor people are to endure their hard lot and their sufferings now, with the assurance of bliss by and by; while the rich are having a good time now, but will burn for it hereafter!

Luke reports Jesus as saying, "Blessed are ye that weep now, for ye shall laugh." "But woe unto you that are rich for ye have received your consolation." "Woe unto you that are full for ye shall hunger: Woe unto you that laugh now, for ye shall mourn and weep." This is not the teaching that the world needs. Neither rich or poor desires it. What men want is the opportunity to share now in the good things of this world knowing that the wealth of the world does not necessarily war

against the interests of the diviner life.

The poverty that has been sanctioned and idealized by the church is an unnatural and an unworthy view of life. The minister of righteousness does not worthily and with dignity measure up to the possibilities of his noble task when he attempts to play off the hard experiences and inequalities of human life now against the golden harps and crowns of another world.

What a sane and just people want and are working for to-day is not salvation in the narrow sense of being saved from Adam's sin, but salvation in the largest sense—salvation of every part and faculty of man—salvation of the whole world, making the whole world habitable, healthy, productive, beautiful, and making all the people share in its wealth and beauty. The world is the subject of salvation. That is, every part and department of man's life must be rounded out and perfected. That man is not worth saving who prays only for his own soul. He must be inspired by the noble sentiment of the statesman who said: "The whole world is my country and to do good my religion."

Another just criticism of the practical man of affairs against the church is its worship of past utterances and its past leaders. That the prophets of Israel and Jesus and Paul said some most splendid and stimulating things about man's spiritual ideals and social relations is very true and no one wishes to discredit them; but no man or men of the past should be looked upon as the finality of truth. In studying the great questions of our social relations we cannot stop with the leaders of the past. We need to know what Carroll D. Wright, Spencer, Freemantle, Roosevelt, Carl Marx and others have to say.

Another just criticism against the church is its persistent and insane opposition to scientific discoveries. Dr. Andrew D. White in his two volumes of "History of the Warfare of Science with Theology" makes plain the fact that the church has opposed nearly every scientific discovery and have persecuted the discoverers. And it is well-known that science has added untold millions of dollars to the wealth of the world and untold convenience and happiness to the people.

Just a few months ago something happened to Prof. Burbank that one would think impossible in this day and time. You know that Prof. Burbank has done a prodigious amount of work in crossing plants and thereby greatly improving them. He has done the world a great service thereby and is adding millions to its wealth. One day he went to a certain church to worship, and the minister took the occasion to denounce him and his work; because, the minister said, he was trying to improve upon the work of God, and was therefore dishonoring religion. And the pity of it is that the church did not take him to task and rebuke him for his folly and nonsense. In the light of such facts it is not strange that some people should be hostile to the church.

The practical business side of life says to the leaders of the church that our ideas of righteousness and the divine life must continually be re-adjusted to the light of a new day and the growing aspirations and ideals of men. Upon this point Dr. Peabody of Harvard says: The social question (quoting from Prof. Wagner) comes of the consciousness of a contradiction between economic development and the social ideal of liberty and equality which is being realized in political life. This is what gives its fundamental character to the present age. "The consciousness of contradiction between economic progress and spiritnal ideals" continues Dr. Peabody," "may use the language of social philosophy, or may take the form of social service or may be organized in social legislation, or may simply utter itself in the passionate cry of indignation or hate which comes from the hungry or dispairing, or from those who sympathize with them. In all these varied and often unreasonable or extravagant ways, the characteristic emotion of the time expresses itself. It is the age of the social question. Never were so many

people learned and ignorant, rich and poor, philosophers and agitators, men and women, so stirred by this recognition of inequality in social opportunity, by the call to social service, by dreams of a better social world."

In an address a few days ago before the Twentieth Century Club of Boston, on "Recent Religious Changes" Dr. Charles G. Ames said: "Of all recent changes perhaps the most striking and hopeful is in this charging of religion with higher ethical value and force; this increasing application of truth to personal and collective life, and to conditions of welfare—as if the kingdom might come and the will be done on earth. With how little meaning these great phrases have come from human lips through the so-called Christian Centuries!"

In the midst of conditions like these it is folly for the church to continue to hold out future rewards as a compensation for the inequality here which might be remedied. The church is missing its opportunity when it preaches a lazy submission to the hard and imperfect conditions of our social order. The people should be encouraged to join with their legislatures and their congresses by vote, by study and by discussion to improve conditions.

The church is missing its opportunity when it preaches charity or almsgiving as a substitute for social regeneration.

"By this shall all men know that ye are my disciples if ye have love one for another." The church must manifest a sane sort of sympathy and good-will if it is to be a "power-house where there is generated a supply of spiritual energy sufficient to move the world with wisdom, courage and peace." The old is passing away, behold all things are becoming new.

The church is already a great power for good. It is our duty to make it a still greater power. Then indeed shall we bring in the Kingdom of God—a Kingdom of righteousness, justice and peace.

Richmond, Va.

Golden-Rod

(*Solidago*)

By MARY E. MERRILL

Some wildlings live remote, alone,
And some in clusters grow;
Some seek the deep, dark shadowed woods,
More love the sunshine's glow;
Some grow in pairs on slender stems,
And many near the sod,
Some seem in crowded cities set,
Like thee, gay Golden-rod.

Close gathered on thy swaying wands
On road-side and in fields,
Thy sweetness and glad welcome such
A feast of pleasure yields.
The busy bee, the tiny fly,
Receive thy friendly nod,
The roving, gaudy butterfly
Love thee, gay Golden-rod.

Thy graceful groups of yellow plumes
Make bright and shining rays,
To greet the careless passer-by
In Autumn's glorious days.
Thou art a little city full
Of tiny stores of health,
Where all commercial travelers
From insect-worlds find wealth;
They love thy gorgeous yellow crowd,
A blessed gift of God,
They seek thy cheerful gaiety,
Bright, Autumn Golden-rod.

The New Church at Urbana, Ill.

The work of building the new church at the gates of the University of Illinois has advanced with surprising rapidity during the summer. The people of the two cities, Champaign and Urbana, are looking on with unexpected interest. The emergence of an attractive little stone church by the side of the University makes Unitarianism not a mere set of ideas but an embodied reality, a reality to be reckoned with. It gives the new society as well a sense of substantiality which is already in the hot months of the summer setting its members to plans for suppers, a fair, lectures and expansion during the coming year.

Missionary Unitarianism

OF course all Unitarianism is not necessarily Missionary Unitarianism. I know of men and holding our beliefs, acknowledging our fellowship to the full measure of committal, who yet doubt very much whether our gospel is really one which is as good for the world at large, as the saving superstition of dominant orthodoxy. Alas, the Unitarian logic is good logic, they say, and the Unitarian theology squares with remorseless accuracy with the latest revelations of science; but faith of the older order is what really must do the work of keeping the world sweet and honest, comforted, contented and serene in the happy dream of religion which begets unfaltering trust. Or I have known of men holding our substance of doctrine and admitting the refined beauty of its ethical and spiritual ideals, yet serenely of the opinion that it is too high and subtle to appeal to the natures or meet the needs of the great masses of men; to make it the religion of the many is to rob it of its distinctive refinement of inspiration, and to give to the many who receive it only a doubtful substitute for the more dramatic ideals of religion which alone can have dynamic value in their spiritual lives.

Both of these classes of men are undoubtedly Unitarians, and yet their Unitarianism is plainly not of the missionary order; it impells no propaganda —it brings no word as to the state of those who have not yet attained the faith. Missionary Unitarianism is the Unitarianism of those who veritably believe that the world in every corner will be a better and happier world through the wider spread of its gospel; who are brave to believe that for common people as well as for cultured people, for country folks as well as for those of urban refinement and keenness of insight, the faith as we have it is the best and noblest faith for the inspiring of true living and of spiritual service, and who therefore feel a responsibility, yes and some eagerness of responsibility, to spread the faith and the contagion of our gospel as widely as possible, confident that its spread means a better world than can be possible without its spread.

I want to speak about a certain development or tendency which has been working itself out in our denominational experience in the method of our missionary endeavor. At the start the method of spreading our gospel was very largely literary, didactic, argumentative. Our chief work was to diffuse a more rational knowledge and conviction as to the great Christian truths; to convert men from a set of false opinions to a set of right opinions about God, Human Nature, Revelation, Salvation, and the like. Abundant tracts were published and widely disseminated; well-edited periodicals were maintained and shrewdly circulated; and gifted preachers gave didactic lectures Sunday evenings, and at other times, in their own churches and in halls of neighboring towns and cities, expounding our peculiar doctrine genially, lucidly, sometimes even with the glow of enthusiasm, but essentially in the form of a campaign of theology. And the work in its way was good and was well done.

Then came a second stage in our missionary method;—what we may call the church-building stage. Ministers and leaders were not content with spreading broadcast the wider knowledge of things religious through tracts and periodicals and lecture courses. There was eagerness to gather fruit, rationally to organize and wisely to conserve what seemed the growing forces of liberalism. In the first period new churches were established rarely, and simply where by the natural order of things a sufficient number of our co-religionists might be discovered to require a church organization. Now, in the second period,

began an active campaign of urging the work of church-extension, not only by the gathering together of avowed Unitarians where they chanced to be found, but by presenting the Unitarian faith so attractively to those who had not discovered themselves liberals, that such could be enlisted into a new cause. New missionary movements were prosecuted in the West, in the South, along the Pacific Coast, in the growing suburbs of New York and even in the towns and villages of New England which had hitherto escaped the contagion of our gospel. Department superintendents were appointed for different sections of the Union, very frankly charged with the cardinal function of urging on the work of church extension, and the test of their usefulness was to a considerable extent made the number of new churches that could be planted in a year or a half-decade. The year I graduated from Harvard Divinity School, 1886, marked almost the high water mark of this eagerness of church extension:—the three years following that great year of my induction into the Christian ministry, witnessed the birth of more Unitarian churches than any other three years in all our history. Sometimes I am aghast to imagine what might have been the cost if I had not chanced to graduate, that particular year; and my wonder and amazement at the problem is only kept within ordinate bounds by a sobering contemplation of the significant ratio of the churches of those prolific years which proved to be bad churches and unprofitable investments. "It was so soon that we were done for," we can imagine some of these enterprisingly-boomed movements saying: "We wonder what we were begun for." And yet in the list are some of the most useful of our now existing churches, and one or two such successes well compensated for the larger number of partial failures which have had at any rate large educative value to those who outlived them, who better know than any one did, twelve years ago, how not to do some things that had been done in missionary enterprise.

I am thoroughly convinced that there was nothing essentially wrong in either of these two earlier methods of missionary activity; the heightened sense of missionary responsibility which is growing upon us to-day has in no wise lessened our respect for that which was done by our fathers and older brothers, if you please, to make our faith grow. The world needs more precise education in religious things along the lines of our rational doctrine; needs the sober, earnest, scholarly, literary, frankly intellectual setting forth of the convictions which we hold to be true. Moreover it still remains true that the strongest and most practically useful instrumentality for the spreading of our gospel is the building of a new church in some wideawake, progressive community; and there yet remains more work to be done in this direction.

And yet, I am convinced, we are now passing into the epoch of a new method of missionary endeavor which is significantly different from either of those earlier methods; though in no way contradictory or subversive. The two earlier methods will still continue to be urged by those who have our missionary work in hand; and yet we are finding that beyond the intellectual propaganda of a new set of theological convictions, and beyond the specific work of building up new churches in our faith, there is a significant realm of missionary responsibility and opportunity which may well awake a new passion of eager enthusiasm, a new seriousness of spiritual responsibility upon us to whom the glory of the larger faith may mean so much.

On the one hand we are all coming to realize that the ultimate business of our church is not to give men a new set of opinions, but a new dynamic of spiritual life. We have a gospel not simply to revise men's antiquated theologies, but to widen and heighten their possibilities of manhood in the attainment of consecrated human brotherhood; and we may find that as we take our gospel in the highest passion of power to the world about us as a contagion and not as a controversy, as a

regenerating impulse on men's consciences more than on their intellects, we gain a vitally new spirit as well as method of missionary zeal. When John Wycliff went about to preach, and sent his "poor brethren" about to preach and to carry his tracts, he was undermining the whole structure of dominant ecclesiasticism, he was making ready for the Protestant reformation; but the last thing he or his disciples thought of doing was to teach a new set of opinions or overturn an old system of theology. They simply spread a new contagion of spiritual nobility; a new passion for righteous life and their missionary dynamic was prodigious.

It was so precisely with the work of Wesley; he established a new denomination, as it happened,—almost a new school of theology, wide-ranging it not very profound; but that isn't what he set out to do:—just to give to every soul of a man with whom he came in contact, through crowding congregation or single tongue-tied persistence, a new power of life as determined by the power of spiritual vision and experience as he himself had attained in his new way of looking at things.

I suspect it was the same with Jesus. We call him by the noble name of heretic; but the last thing he thought of was intellectual heresy. What he gave to men was a new power of spirituality which came to him with his new gift of spiritual insight and soul-vision.

Suppose more of us forgot that we were charged with the responsibility of correcting the world's false theology and were concerned chiefly to give more men a contagion of life-power, made possible indeed by the attainment of truth as God hath revealed it to us, but this truth held solely for the power of life which it imparted; and suppose more of us, realizing that just now there is a crisis in the ethical and spiritual affairs of the masses of men, born out of the upsetting of old traditions and overturning of old reverences and complications of modern social and material conditions, which our clear gospel, with its high ethical ideals and unevasive moral incentives is peculiarly fitted to meet, should find a new zeal and eagerness to make the whole might of our gospel count ethically, spiritually, vitally into men's souls of souls;—not simply the changing of their intellectual opinions and prejudices—do you suppose the orderly functions of our present church establishments and the sparse ministry of our present ecclesiastic traditions would suffice for us? Suppose we could imagine for a moment that our church were the only church in the world, and ours the only gospel of God's truth men's hearts had received would there not be a difference in our method of getting at people,—common people, average people—to make the power of our gospel a power in their lives for character and salvation, that church building wouldn't be enough, but the hedges and the highways, the markets and the city squares, the lake-side groves, the hillside slopes, as in the day of Jesus, would be eager with invitation for us to come out, and get among men—to make them free by the work of a gospel of eternal life?

Ours is not the only church in the world; but it's the best church in the world, the church best equipped to do the world's religious work, with the noblest gospel, and so with the noblest dynamic of power, and its power is the sort most vitally needed in the crisis of the time. The times are ours, not for opportunity, merely, but for responsibility; and our missionary significance no longer is chiefly as the exponents of revised philosophy but of new passion of spiritual life; that we use our gospel more directly in the gospel way—to the people, for the people, in terms of regenerating character.

But to the other point, and perhaps more practically. I said that the most vitally useful instrumentality for the applying of the power of our gospel to the need of the world is a church well established in a progressive community; and the best help to the growth of the power is the establishment of more new churches. Rational church extension must always be a large part of legitimate missionary endeavor, but not the whole; and I am eager to discover that it is

become less and less the chief or larger part. For the field of church extension enterprise must always be somewhat narrowly restricted by material circumstances. It must be largely a matter of financial possibilities; you cannot go into a community and plant a new church there unless you can enlist enough men of means to make its future self-support very probable. Ultimate self-support is always the one thing looked to in church building enterprise. I doubt not there are forty cities and towns even in New England in which you could find a company of fifty or one hundred people who would rally to attend Unitarian services and work in the cause; but because there is no promise that these forty or one hundred people could hope within ten or twenty years to raise money enough to pay the bills of an independent church, most wisely do the powers-that-be refrain from entering their territory with the temptations of our gospel.

And yet, can we admit that our missionary responsibility is bounded by these material conditions which limit our possibility of church extension? Is our chance to spread the power of our gospel into a world that needs it simply commensurate with our practical possibility of building new churches? Surely not, by every law of inspired common sense and gospel-imperative. I believe that if the American Unitarian Association had any available funds left over from those demanded by its legitimate work of church extension and the support of churches already established, it would gladly and with strong congratulation, because of the wider opportunity, send up and down through the land lusty, stalwart apostles of our faith, perhaps wiser than Wesley, holier than Wycliff, more resolute than Moody even, to preach our gospel whenever they could find a hearing—preach it not simply to change men's beliefs, but to change their lives, preach it as a contagion of righteousness and love, without question as to whether new churches should come of it, or increased resources for our denomination be aroused, or a better showing made in the ecclesiastical census of the next decade, but preach it for the good it would do for all the people, in this acceptable year of our Lord, and feel that that were honestly, legitimately, wisely a part of the missionary work for which the Association was established. I have in mind a half score of men among our ministers wonderfully adapted to this sort of work who could find mighty joy in the doing of it, I know, and great would be the worth of their labors, and the good they would accomplish. The American Unitarian Association cannot go into this work now simply because it has not the means wherewith to do it; but more and more we are growing to realize that this method of missionary enterprise must be made possible and is the next step in our method of procedure; it is involved in the real missionary responsibility that rests upon us; for the real missionary passion must be an abandon of passion, must not stop to count up returns, must not do book-keeping along the lines of denominational advantage, must give, nor ask return, must toil not for the gain of an organization but for the regeneration of the world, must deem itself concerned for every soul that needs larger life, and every community that needs more light; and so I am convinced to the bottom of my soul, that our denomination will not much longer be willing to stint itself to the narrow method of mere church-building missionary enterprise, whose spread may figure on the pages of our Year Book.

Wisely and sanely, as I believe, our churches are coming to delegate a large part of the definite missionary work of our body to the denomination's central missionary organization, the American Unitarian Association. We are learning well the wise encouragement of energetic organization; and the A. U. A. is yearly becoming better equipped to carry on this work. And yet in truest sense, the better part of our Unitarian missionary responsibility cannot be delegated. We are a fellowship of congregational churches; and the burden of our missionary responsibility

must always be a congregational affair; each church and each pastor having a charge and a burden which it or he cannot shift. And I am glad to feel that our churches as a whole, and our ministers as a class, are working up to a sense of this responsibility; recognizing that a church which simply ministers to the social and spiritual needs of its own select group of people, keeps its ministers paid and its finances in good order, is yet only a partial success, unless besides this it is counting definitely, eagerly, vitally, for the growth of our faith, for the strong diffusion of the power of our gospel as a saving factor among those who lie outside and are likely for a long time to remain outside of our borders. Some people say our ministers are lazy and don't do half the work they might for the good of our cause. I used to say such things when I was younger but I don't believe a word of it now; our ministers as a rule, are genuinely enlisted, glad and eager to do anything they can do without stint or saving, provided they can feel that definite good will come of it; and sometimes it is the conservatism of the laity blocking the way of the true minister's enthusiasm which minimizes his efficiency in the community. A good many of our men are discouraged by the limitation of their own particular gifts into fancying no one else can do the things they cannot do, and so fail to apply the law of the division of labor. Many excellent pastors, true ministers to their people in the noblest sense of the word, lack yet the popular gift of utterance which can attract to their hearing any besides those regularly attendant upon their churches; while, on the other hand, many of our men who lack in the fine art of pastoral ministration have the gift of popular presentation and can draw and inspire the unfixed multitude. Now I believe a large part of the problem of local missionary work is in the happy combination of these elements in platform gospel meetings in the home-church, and neighborhood meetings in surrounding villages and towns. And I believe the time is coming when the church of our fellowship will be rare which will be content to let a single season go by without a home series of platform gospel meetings in the parish church, frankly, aggressively directed to the interest of those not connected with the church, made popular, attractive, vital, by the use of speakers peculiarly fitted for the work,—and also the three or four groups of neighborhood meetings held under the auspices of that church in surrounding towns, all directed to the plain business of making more common souls acquainted with the gospel of religion as we Unitarians hold it, and more souls moved by the power of that gospel as a soul-reviving factor.

Why Join Our Church?

By REV. FREDERIC M. BENNETT

WHAT good may one gain from joining a Unitarian church?

There is the good of being closely associated with a noble company of people who are thinking great thoughts on the religious issues of life, with those who are feeling the great impulses to religious and righteous action. There is here a fellowship of souls which one may come into which is worthy of any person's attention.

To join this church brings one into closer touch with a movement of great historic significance in the welfare of the human race. It gives us part in the labors of saints and prophets who have here worked and lived for the greatest human ends. There is a noble company of those who have gone before us whose works and ways we may well be proud to try to finish, and there is a noble fellowship of souls who are now working for the great religious ends of life, whose lives it is a grand privilege to touch as closely as possible. One is not likely to come into touch with this great company unless he is willing and able, in some measure, to carry responsibilities with them and to know them through the lifting of a common burden.

It is worth while to join a church which is doing its utmost to unite pure

religion and perfect liberty in a natural and normal way.

When the moorings of authority—religions are being loosened, as they are, and the churches which have been fastened to them are largely set adrift without rudder or compass, and with much fearfulness on the part of those who are responsible for them as to where they shall go for safety in the changing weather of life, it is well to go to sea with those who have learned freely to sail with wind and tide, who have ventured out on the oceans of God and have found their way to hospitable foreign shores, who have learned how to steer by the stars of simple faith, and hope, and love, and who have no fear that they shall be shipwrecked in their liberty. It may be an adventurous voyage which we make, but therein lies its worth.

Who would not wish to go where, without chart of creed or dogma, the brave and wise have gone and found all safe and beneficient for the soul?

To go with those who seek pure religion in and through perfect liberty should be a privilege, not only because it is a most worthy task, but also because it is the greatest adventure of human nature and the greatest need of the world in moral and spiritual realms.

It is moreover well to be a member of this church, not only because it is a free church, but because it is a fellowship of those who seek to live and worship God together, and, as we sometimes say, "in the spirit of Jesus," the prophet of Nazareth, whose simple faith, and love have made such an institution as the church possible in our civilization.

We should remember that the church to-day, and in all days, is a purely human institution, and that the religion which it seeks to foster in the world is a purely human religion. Whatever element of the divine there is here is present because of the divine element of human nature which creates the church for the expression of religion in the world. The faults of the church are the faults of our common human nature, and its virtues are human virtues; but, in spite of all its faults, and through its virtues it has proved itself to be the best human means for the moral and religious cultivation and expression of life.

It is doubtful if any person can really afford to be without some connection with the institution of religion in the world. Every human soul is better off if he have a wholesome association for worship, for religious expression, and for the cultivation of religious thought and feeling.

If the church is not what it should be we do well not to stand aloof from its aims and responsibilities, but to be so much a part of it that we may do our share in making it what it ought to be. This spirit of aloofness from the institution of religion which so many people show is the spirit of irrationality, of unfriendliness. It is a lack of sympathy with man and God, a lack of generosity, and of willingness to be responsible for their own and other people's spiritual welfare. This is a religious blindness and paralysis which, above all else, shows the need of the church in the world and the need of human lives to associate themselves together for the highest purposes of religion.

If in heart and mind you are with us we need you and you need us. We should all have the courage to be known as of those who work to fulfill the law of liberty in the religion and life of the world. Pure religion and perfect liberty can only be had by those who are willing to help carry the burdens of its fuller and richer life.

It should be our aim in religion not so much to save souls as to make souls worth the saving; not so much to make men good, as good for something: not so much to find heaven hereafter, as to help find heaven here. The man who fixes his thought in religion on the traditional past, or his affection in the celestial future, is a base traitor to the present age in which he lives. No man can find God in the past or serve God in the future. He must seek Him and serve Him in the living present.—*C. W. Casson's Paragraph Pulpit.*

A Charge to a Minister

By REV. ALFRED RODMAN HUSSEY

WHEN Governor Andrew was asked, having his life to live over, what occupation he would choose he replied that he could conceive of no privilege higher than that of being a Unitarian minister in the opening years of the Twentieth Century. Such, my brother, is the privilege which is yours and mine. To us is it given, in a time of growing light, an era of increasing brotherliness and rapidly advancing civilization, to stand among men as heralds of glad tidings, as the revealer of the fundamental principles of existence, as teachers of that free religion which is truly a glorious gospel of the blessed God. Yet the greater the privilege the heavier must be the sacrifice involved. It costs something nowadays to be a minister of Jesus Christ. For now, at last, many of the perquisites and barriers that once hedged about the clerical profession are being overthrown. The coddling of parsons is fast vanishing into the limbo of forgotten fashion. The world has outgrown the notion that the clergyman belongs to another and superior order of being. The fierce white light that once beat upon the pulpit has, thank God, faded into the light of common day with the result that the ministry is no longer a sinecure. Humanity has no use for the clerical seeker after chapels of ease. But for the minister ready and eager to show himself a man among men, prepared to live as a conscientious follower of the Master, standing in the world as one who serves, there has never been so much need and opportunity as there is to-day. In proportion as mankind in its heart despises the professional churchmanship synonymous with snobbishness and worldly seeking of preferment, it reverences and welcomes the leadership of the man who is heart and soul prophet of the Christ-like life; who, daring to rebuke wickedness in high places, and having the courage to take the side that seems wrong to man's blindfold eye, speaks solely and eloquently from the depth and firmness of his own conviction, and what he dares to dream of, dares to do.

Just now the world is restless, discontented, ill at ease. A new spirit is abroad. Ours is a time when once sacred institutions are being shaken from turret to foundation-stone. Far from possessing immunity from the surrounding disturbances, the church of Christ is itself a storm-centre of revolutionary forces. In America, even more rapidly than elsewhere, religion as a convention is fast disappearing and religion as a reality is fast coming to take its place. A new race of prophets is already coming to the fore. To-day he who would be a minister of God must have certain qualities of character, cherish certain ideals which he must safeguard as his very life.

Therefore I charge you, my brother, first of all to cultivate the habit of a cheerful and continual self-sacrifice. Stand always toward your people in the attitude of hearty, generous bestowal. In all your relations with them, see that you give full measure, pressed down, shaken together and running over with the disposition of generous service. "Freely ye have received, freely give!" A clergyman's first parish offers him a much-needed chance to create certain habits which in time to come can be for him a frame-work of moral support. Then more than in any future period, he can lay the foundations of a successful ministry. And the importance of this consideration becomes the more apparent when we recall the fact of the minister's essential independence. Ours is a profession of almost perfect freedom. More than any other man is the minister completely master of his own time. Each day and hour is his to command. How he chooses to employ them no one

has the right to criticise or suggest. Hence the minister can be the busiest of men—or the laziest. If he be weak, egotistic, self-indulgent, having little reverence for his office, he can remain self-centered and self-indulgent to the end. Many a minister has so subordinated his work to his personal comforts, has given so much thought to his own health that he has made himself a crotchety and querulous semi-invalid, nervous and worried, never quite finding the opportunities he professes to seek, and so wasting his powers through a selfishness all the worse because it bears the guise of virtue. So I say to you, take warning while it is yet time. Flee from egotism as from a pestilence. Throw yourself into the task of ministering to this community with a great, overmastering passion for helpfulness which knows no thought of personal gain. Write above your study fireplace the words that in the church and out of it there is no place for him who spells "self" with a capital S.

Again I charge you to take and use your work without complaining and without envy. A besetting sin of the modern ministry is its restlessness Too many clergymen are a prey of the desire for quick promotion. The habit of short pastorates is a growing one, yet how can a man hope to keep his ordination vows, and give his people the service it is their right to demand, so long as he regards his present charge as a convenient, but wholly temporary stepping-stone toward some position yielding a larger salary and a more congenial environment. Consequently I urge you to banish from your heart all hopes of future promotion. Leave to God the future. Into this especial vineyard he has called you. See you to it that here you are not weighed in the balance and found wanting. In patient trust and faithfulness accept your lot. Set yourself to work. Make the best of your opportunities. Believe me, no field of activity is so contracted, no opportunity is so small but a man of real sincerity can find therein use for all his powers. After all, the pastor whom a church remembers with grateful affection is he whose sole aim has been not to be ministered unto but to minister, and so daily and hourly to give his life a ransom for his fellowmen.

Furthermore I urge upon you the duty of a candid and positive declaration of God's truth. Make your preaching constructive. Try to build up more than you pull down. Dig no holes save those you have posts for. Beware of denial for the mere sake of denying. The world is moved by sincerity. Truthfulness is the Archimedes' lever always ready to the preacher's hand. No sermon should carry with it the chilling atmosphere of doubt. Conviction is a fundamental condition of every pulpit's power, and this is something wherein our liberal preaching is too often lacking. I am convinced that one reason why our Unitarian gospel has spread so slowly is to be found in the hesitation with which it has been proclaimed. Our preachers have not spoken as those having authority. In too many instances the message has fallen from the lips of men who were obviously feeling their way. Even to this day too many of our pulpits are given over to the discussion of philosophic doubts or of problems of the higher criticism. Their occupants do not speak with that triumphant firmness of first-hand knowledge which compels attention. And so I say to you, make your preaching positive, People will listen to a preacher who instead of saying: "There is reasonable support for belief in a God," or: "morality and sociology are not inimical to religion", or "there is possibly a faint hope that if a man die he shall live again" declares in language firm, terse, intelligible: "There is a God and he is our own tender, Heavenly Father" and "I know that after earth comes heaven." That is the sort of preaching which counts. And it is the preaching for which Unitarians in general are hungry. Therefore as a Unitarian minister, make it your rule to keep your doubts to yourself. Hammer out your convictions in private. Give utterance only to what at the moment you believe with all your heart and mind and soul.

Better, on fifty-two Sundays throughout the year, give voice to one truth which is flesh of your flesh and soul of your soul, than for the sake of variety, preach one assertion which you only believe half-heartedly.

But more even than this see to it that you cultivate the habit of spiritual-mindedness. Here after all, is the root and centre of successful christian preaching. God has called you to be a teacher of religion. And according to Christ, religion means not outward observance or intellectual assent to certain dogmas, nor ceremonial conformity, but spiritual insight, the consciousness of things unseen. Like Jesus, the true minister comes that men may have life, and have it more abundantly. His business is to make mankind familiar with the underlying principles of existence. His mission is to spread that faith which is "the substance of things hoped for, the evidence of things not seen." A pastorate is neither a chair of philosophy nor a theological lectureship, but veritably a cure of souls. If I am not vastly mistaken what the people want of you is that in an age specifically and shamelessly material, you shall incessantly remind them that man doth not live by bread alone, that where there is no vision the people perish; in short, to be carnally-minded is death, while to be spiritually-minded is forever life and peace. Whether they know it or not, their hearts are sick within them, and cry out for God, for the living God. Too much of our preaching nowadays carries with it the flavour of the shop and street. Too many men in an attempt to show their familiarity with worldly things, preach sermons which are cheap and glib and commonplace. A clever woman said to me not long ago of a certain preacher: "He talks just as my husband does in selling a heater." And her words described a vast number of present-day sermons. See you to it then that by you this pitfall is avoided. Better be too mystical and remote than colloquial and of the earth earthy. In every word and deed, through your entire disposition, let the people take knowledge of you that you have been with Jesus. Continue reverent in your handling of sacred things. Not by word only but through the little unremembered acts of courtesy and love,

> "I say to thee, do thou repeat
> To the first man that thou shalt meet,
> In lane, highway or open street—
> That he and we and all men move
> Under a canopy of love
> As broad as the blue sky above.
>
> And we on diverse shores now cast,
> Shall meet when this dark storm is past,
> Safe in our Father's home at last."

Thus diligently, humbly, bravely fight the good fight of faith. Endure hardness like a good soldier of Jesus Christ. Be not weary of well-doing. Remembering always that it is more blessed to give than to receive, come danger or come safety, let your light so shine before men that they may see your good works and glorify, not you, but your Father in heaven. Strive, not as uncertainly; fight, not as one that beateth the air. Let men find in you the gentleness of self-sacrificing love. For love and love alone is the fulfilling of the law. As I close I feel that I can urge upon you the adoption of no ideal loftier than that embodied in the homely, tender lines of a modern poet, who sings:

> "The kind of a man for you and me,
> He faces the world unflinchingly,
> And strikes, so long as the many resists,
> With a humbled faith, and with force like fists:
> He lives the life he is preaching of,
> And loves where most there is need of love.
> His voice is clear to the deaf man's ear;
> His face sublime through the blind man's tears
> The light shines out where the clouds were dim
> And the widow's prayer goes up for him,
> The latch is clicked at the cottage door,
> And the sick man sees the sun once more,
> And out o'er the barren field he sees
> Springing blossoms and waving trees;
> Feeling, as only the dying may
> That God's own servant has passed that way,
> Smoothing the path as it still winds on
> Through the golden gate where his loved have gone.
> The kind of a man for me and you!
> However little of worth we do
> He credits full and abides in trust
> That time will teach us how more is just—
> He walks abroad and he sees all kinds
> Of querulous and uneasy minds,
> And sympathizing he shares the pain
> Of the doubts that reach us heart and brain,
> And knowing this as we grasp his hand,

We are surely coming to understand!
He looks on sin with pitying eyes—
E'en as the Lord since Paradise;
* * * * * * * * *
And feeling still with a grief half-glad
That the bad are as good as the good are bad,
He strikes straight out for the right—and he
Is the kind of a man for you and me!

Chautauqua and Unitarian House

The most important thing to say is that this original Chautauqua, the mother of hundreds of children by the same name all over the West and South, is definitely and permanently established. Seven years ago when these headquarters were opened there were in the way of public buildings one of brick and stucco, and that in a remote section of the grounds, the half finished Hall of the Christ, the substantial Kindergarten building of wood, the group of college buildings in wood, a ramshackle cluster of temporary frame structures which served as stores, and the old wooden Hall of Philosophy with ridge pole sagging ominously—the whole structure rapidly falling into decay. These, with the great ampitheatre and a number of useful but temporary buildings, completed the outfit of public structures in Chautauqua. The institution was heavily in debt, the properties both public and private were not well kept and the feeling among numbers of people who best knew conditions was that the future of Chautauqua upon the basis then existing was most uncertain.

In the seven years which have elapsed the outlook has entirely changed. Under the directing hand of that wise, just and generous man, Dr. George E. Vincent, Dean of a department of Chicago University, a period of building both material and intellectual has been well begun. First it was the old Hall which was replaced by a strong enduring structure of cement floor and pillars with roof of oak—beautiful, useful, altogether satisfactory. Next, the unsightly store buildings made way for a large well kept park, and facing this open space a substantial brick block with heavy stone columns. This collonade provides shelter for all the tradespeople and their wares. Last year the beautiful new organ was installed at an expense, including changes in the building, exceeding $30,000. And it was only the other day that $10,000 was raised at one public meeting for the completion of the substantial Hall of the Christ, a structure in stone and pressed brick. Together with this wise material upbuilding there has gone an intellectual growth and development no less marked.

Especially have the schools made strides in improvement. Music, science, arts and crafts, language, literature and philosophy—these have all kept pace with development in other lines. The whole institution has been toned up and now there is no question of its future, and of the very great importance of that future to our country and our race.

Here is an institution which has always had the people with it, never more so than now. Last year was a record breaker in point of attendance and this year, when all resorts have suffered greatly, the attendance here has been as large as it was in 1907.

In religious matters Chautauqua is overwhelmingly and somewhat dogmatically orthodox, as is the Middle West and South from which our people come. But Chautauqua thinks, and indications are many that changes are coming soon in the religious outlook. We shall become as liberal and tolerant in religion as we are in all other matters. Edward Howard Griggs is the great exponent of liberalism here but he does not stand alone and more and more boldly is the liberal word spoken.

Unitarian House in the centre of the grounds does its part in standing for the faith that is in us. We are having a most successful year in every way. Our friends in Meadville have placed us in debt to them. President and Mrs. Southworth, Prof. and Mrs. Bowen from the School have visited us, and Rev. and Mrs. Fish are spending the summer on the lake a mile away. Rev. Harry Lutz and Mrs. Lutz with

two fine boys are here for a month and Rev. Mary Leggett of Ord, Nebraska, spent two weeks on our street. We have had visits from Dr. James G. Townsend of Jamestown and Rev. George L. Sprague of Dunkirk.

Our religious services have been as helpful as usual, the library and our free literature have rendered good service and the house has provided a centre for the growth of acquaintance, and enthusiasm for the Unitarian faith. We shall have increasing influence in Chautauqua as the years pass and with that influence will come a greater popular respect for the religious principles which we hold. I can not understand why Unitarians do not visit Chatauqua to a far greater extent than they now do. Beside its matchless summer schools, lectures, musicales and entertainments, great causes are initiated and find growth in this summer population. Home economics, civic betterment, Government reform, temperance, Esperanto, popular education—these are vital living topics which stir the blood and bring out our best.

Public opinion, country wide, upon political, economical and social phases can best be studied here. One can not come to know the real spirit and feeling, as well as the thoughts, of the great populations of the West and South except they come and study and observe in a clearing house of thought and ideals such as is this Chautauqua.

Dr. Hale has said that we can not know our country well except we study it in the Chautauqua movement; and it is true.

WM. CHANNING BROWN.

The Laughter of the Sea

I stand to hear the glad sea roar
In mighty monotone of mirth;
As though the joy of all the earth
Laughed in its lashings, evermore.
Oh, the shouting laughter of the sea:
The deep, strong joy of Eternity!

All life seems good,—so clear the sky;
The wind has rare tonic for the soul;
And a cadence of heart keeps time with the roll
Of the brave, rash waves, that leap so high.
Oh, the leap of the sea, the laugh of the sea:
The rash, brave joy of Eternity!

I dumbly wait, and my eager heart,
Lashing with hopes it cannot tell,—
Rash with the passion of the spell
Of this wild sea's inner counterpart,—
(*Oh, the passionate laughter of the sea:*
The wild, strange joy of Eternity!)

Finds for the silence of its dream
All utterance in this shouting sea:—
Yet the laughing joy of Eternity
Scantly could speak my joy—'twould seem.
Oh, the shouting laughter of the sea:
The deep, strong joy of Eternity!

The Trend of Modern Religious Thought

By FLORENCE ELISE HYDE

PERHAPS in the whole realm of the intellectual ideas there has never been a question productive of more controversies, more animosities and downright cruelties and barbarities than that of religion. What is religion? It is the recognition of some superhuman over-ruling power that has control over personal destiny, and the reaching out to find this power, and in the case of the untutored, the dependent, to propitiate one's conception of it by reverence and by supplication. This search becomes a vital matter, for man feels that in the secrets of this supernatural agency are wrapped his origin and the ultimate end not only of his individual existence but that of the species, and that by penetrating it he may arrive at some solution of the inexplicable riddle of life. Religion is his one hope in a universe of mystery and uncertainty. An anomaly is he who has not formed some idea, be it crude or complex, on so all important a subject. That idea vague and imperfect, when diffused over a large area and added to by many minds, becomes crystallized into a system. Every nation, every tribe, every people has had some particular form of religion. In the childhood of the race it was of course elemental, for religion like every thought is a growth, a development of mind. Centuries have been devoted to the unfolding and expansion of this noblest flower of the human intellect which has not yet attained to its consummation, and each stage has been marked with toil and suffering. History is darkened by the countless recitals of violence, oppression and injustice done through the fanaticism and tyranny of ignorance. The propagation of the Mohammedan and Christian faiths has been by force. Both are alike in their promises of reward, both are alike in their spirit of proselytism. In either case to disseminate what was felt to be such a blessing to humanity was the highest duty, and to conform to such an admirable system was a necessity; and the stubborn, the intractable who refused through the medium of persuasion to submit to the prevailing belief, must be coerced into compliance through violence, for it was thought better for man to lose his life than his eternal salvation. Hence the story of the Mohammedan religion is the story of the sword; of the Christian, that of the fagot and the rack. And the martyrs were among the greatest and best of human kind.

For over eighteen centuries superstition dominated the western world, fettered genius, discouraged invention, crippled knowledge, retarded progress, damned up the great currents of liberal thought, until science triumphantly opened the sluice gates in 1859 with Darwin's Origin of Species, the mightiest epoch making work the world has ever seen! And yet this determined opposition on the part of Christian Theology to a perfectly legitimate intellectual evolution did not emanate from malignant hatred or spite; it was only the result of conservative caution dictated by jealous fear lest the faith which the church held in such veneration would be dethroned through what it considered an impious spirit of investigation that sought to unravel those secrets of nature which the Supreme Power had not meant to be solved. To the church the revelation that was legitimate and all that man needed, God had already disclosed in the Bible; the standard of ethics was contained in the New Testament. To seek to pry further was audacious presumption, to be satisfied was a holy duty. God's ways were unscrutable to man's feeble comprehension and the attempt to fathom the secrets he chose to keep intact would not only end in hopeless failure but call down upon a blasphe-

mous world outraged deity's awful vengeance.

But an eager curiosity to penetrate the profound and baffling mysteries in which the universe is shrouded, is a characteristic of the active intellect, and to that insatiable appetite for knowledge, that unquenchable thirst for truth, the hidden things of nature and life have grudgingly yielded. Slow has been the progress toward enlightenment when science has been forced to fight every inch of its way against the superstition so firmly rooted as to seem a part of the average man. Little by little has freedom of thought advanced to take the place of preconceived opinions and inherited tradition. Since the vast Darwinian upheaval of 1859 that flung the conservative world far from its old anchorage into an ocean of doubt and dismay, positive science has triumphantly marched onward bearing aloft the banner of intellectual emancipation and ardent devotion to truth. But the church that had hitherto from a lofty vantage ground of supremacy, dictated ideas, imposed beliefs, constituted herself the only court of appeal for conscience, the one source for knowledge, the regulator of conduct, demanding implicit obedience to her spiritual authority, found herself in a novel and unpleasant position, her security imperilled, her prestige weakened, her sovereignty questioned. The pendulum had swung back to its furtherest arc. With liberated thought sweeping downward like an avalanche it became a time of destruction, of overthrow of old standards, of rooting up of established customs, of mossgrown tradition. Men in their wild enthusiasm for truth and truth only, ruthlessly tore down without any attempt at reconstruction. The church in alarm lest she lose everything she held most dear in the mighty storm of revolution, was forced in her exigency to adopt a policy of evasion and concession. Before the resistless advance of the new ideas she was obliged to retreat upon such dignity as she could command, every charge upon her ramparts effecting an unwilling surrender of a cherished dogma. A creed that maintains such doctrines as predestination, infant damnation, an eternal hell, a physical resurrection can no longer be an active factor in the enlightened thought of the 20th century. To-day, reason made clear by the flood of light historic inquiry and scientific fact has poured forth, will not permit a discerning intellect however great may be its reverence, to accept a belief that is opposed to common sense. What is the result? The creeds have not entirely disappeared, they still exist in the church archives, but when read produce no serious impression. They are regarded simply as a survival of primitive religious conceptions.

The six days in which God made heaven and earth are now conceded to be vast eras of time; Joshua did not stop the sun; it is doubtful if Jonah ever sojourned in the whale's belly; the story of Eden and man's fall through the temptations of a first pair are as fabulous as those of Greek and Scandinavian mythology. The contradictions and discrepencies in the Bible are no longer controverted; in fact the Bible is no longer regarded as a literal revelation of God, of divine origin and authority. It is inspired as is any work of genius where poetic beauty and soaring imagination of a high order exist; it is a chronicle of a simple pastoral people magnificently endowed with poetic feeling, and as such will always be of perennial interest not only because of the associations indissolubly connected with it, but because of the noble simplicity of its style, the lofty grandeur of its imagery that entitle it to rank as a masterpiece in the world's literature.

Thus does the church temporize with the mighty tide of rising heterodoxy that would otherwise submerge her completely. The modern clergyman, the cultured man of the university who has submitted his scholarship to the rigid test of truth, enters the orthodox church with reservations. That he may not shock the bigotry of those of his congregation denied the opportunity of a large and comprehensive knowledge, or wound the cherished faith of the venerable too old to modify a belief

fixed by a lifetime of allegiance, his real convictions are often concealed, his most vital ideas withheld. Who shall censure him as a deceiver and an imposter when he feels that his true mission is neither to uphold outworn creeds or sustain a tottering structure of theology, but to be an abiding aid and support to his people in difficulty and perplexity, a moral force to the community! To attract the educated and thinking classes into the fold the bars must be let down that they may enter without offense to their intellectual self-respect. And if the truth were really known even the rank and file of the untutored considered so hopelessly set in their prejudices, so blindly attached to the old beliefs, have their own independent opinions, their individual reservations. There is a broadening of view all along the line. Perhaps nothing marks the enormous advance in religious thought more clearly than our ever increasing tolerance for other's theories and beliefs. We no longer regard as a dangerous character to be excluded from our companionship, the person who radically differs from us; or as an enemy of God and man him who holds heretical opinions. Public sentiment has undergone a complete transformation as regards dissenters and free thinkers. Poor maligned Tom Paine, the unregenerate, if he were living now, would be considered sufficiently temperate in his opinions to be received a respectable member into the liberal church. Voltaire and Rosseau those quondam monsters of impiety whose very names sent shudders of horror down the spines of devout folk, would in these days be looked upon as nothing worse than enthusiastic Deists filled with a wholesome scorn of prevailing cant and hypocrisy. In fact, all the leaders of progressive thought are regarded with moderation, their honesty of purpose respected, their sincerity of motive recognized.

It has been the argument of many that the moment the supernatural origin of Jesus with all the superstitions investing his personality are eliminated and Christianity placed upon a rational basis, that the whole fabric will come crumbling to earth, that it is precisely that element of mystery and transcendentalism in which the human mind delights, that intense passion for the vague and unknown, which lends to the Christian faith its wonderful charm. Take away those extraordinary features that excite the emotions, stimulate the imagination, and what have you left? A colorless narrative devoid of interest, a mere dry code of morals from which neither support nor hope can be derived.

And even more is insisted; the divine origin of Christianity once surrendered to the demands of rationalism, its pledge to compensate the inequalities of this world by a future world of perfect justice, to make reparation for the undeserved sufferings the cruel handicaps endured here below by an eternity of bliss above, will be nullified. To many of the unfortunate, religion exists merely as a hope of reward for privations patiently borne, as a recompense for the toil and hardships which they could neither surmount nor escape. To them so all important is that promise of immortality that beside it any and every benefit Christianity might confer would sink into insignificance. This eager wish for eternal existence is in direct opposition to the desires of that portion of the Oriental masses adhering to Buddhism which finds a release from personal continuance to be humanity's greatest boon.

But to the generous mind sustained by philosophy, the true value of any religion does not consist in its marvelous origin and wonder working miracles or its pledges of reward; *rather in its ethical worth, its actual service to life.* And the Chinese have a gospel of utility so far as political morality is concerned, in Confucianism.

Christ's lasting title to greatness rests not upon his claims to divinity, the authenticity of his miracles and ressurrection, but upon the tremendous force of his character, his lofty altruism, his sublime self-abnegation, his inculcation of the brotherhood of man. His ardor for goodness was so dominating as to absorb all baseness; his yearning to

rescue humanity from environing temptations, to deliver it from the frailties and sins that are its natural inheritance, was so engrossing as to overmaster every vulgar passion. In him the ideal reached a culmination never before attained. He had his weaknesses,—his vanity, his pride of performance, his craving for appreciation, his ambition for undying fame,—that in larger or less measure are the heritage of us all. But his dream was the noblest, the most all embracing ever dreamed by a child of earth,—that of the world's redemption. And to him divinity was vouchsafed as is given to those courageous, pure, and beautiful souls so rare as to seem scarcely to partake of our common nature, in whom magnanimity and love of humanity prevail over the thought of self.

In these days of the scientific method where all knowledge is subjected to the rigid test of truth, faith plays a very subordinate part in any system of thought. The mind can not assert to what it feels to be an improbability or opposed to the dictates of reason. Our facts must be verified, our ideas must bear the searchlight of analysis; the intellect must be satisfied even at the expense of our dearest wishes, our most cherished yearnings. Religion no longer relies upon a word of testimony, a partial assurance unsupported by trustworthy evidence; it is a matter of searching inquiry of independent thinking. The conscientious man feels it is better to resign his most hallowed beliefs with the hope of immortality itself than to retain them at the price of intellectual hypocrisy. Often he *could* not retain them if he would, and is forced to renunciation, however great may be the suffering entailed. Belief is indeed a matter of idiosyncrasy, of individual constitution and temperament. While some men are born of a credulous, receptive mind serenely taking things more or less on trust; others are born fundamentally skeptical, of that restless makeup which is doubtful of everything that has not been subjected to rigid personal investigation. Where then, you demand, will all this uncertainty, this questioning, this infidelity, this revolt at time-honored doctrines characteristic of modern thought, lead us? The creeds being inoperative, the intolerant dogmas once so strenuously insisted upon being unheeded, what then is to be the fate of the orthodox church tottering on its foundations? And we answer, it has already, so far as its leadership is concerned, slipped forever from its old conservative moorings and is trending in the direct path of Unitarianism. It may and probably will endure a long, long time with that canker of growing disaffection steadily sapping its very life, but its defences are down, its bulwarks are crumbling.

The intellectual following of orthodoxy today, if it only had the courage of its convictions, the resolution to publicly renounce its inherited traditions, would frankly identify itself with that rational form of religion which is the only one that can receive the sanction of the enlightened mind, and which is unfettered by arbitrary spiritual fiats, and accepts the individual conscience as the one and only arbiter.

Ithaca, N. Y.

My Creed

By JEROME B. BELL

I do not know where I may go
When here my course is ended;
I cannot tell, when sounds my knell,
If joy or woe's portended.

But this I know; Where'er I go,
Whatever my condition,
To strive aright, face towards the Light,
Shall be my earnest mission.

And this I feel: There is a seal
On Life of law eternal,
That doth control and guide my soul
To realms of Light supernal.

Wilmington, Delaware.

At the present we see that what hurts the welfare of one hurts the welfare of all. We are sensible enough to know that we are all mentally dependent on one another. If obeying the laws does not make us happy, disobeying them certainly will not.—*Louise Wetzel.*

Meadville Summer Institute of Religious Educators

The Meadville Summer Institute of Religious Education was an attempt to deal seriously with the materials and methods of religious education. When first the idea of holding such an institute was broached, it was met with the objection that inasmuch as it is difficult at best to secure Sunday School teachers who are willing to devote an hour a week to their work, it would be altogether out of the question to expect them to devote three or four weeks of the summer to prepare for it. The objection had a formidable sound, but it was decided nevertheless, to make the experiment. The result was that a sufficient number of people came to constitute an altogether successful school. They came moreover, in the main, not for an outing, though it was demonstrated that Meadville is a delightful place in which to spend a summer vacation, but for serious and continued study. The lecturers soon discovered that those to whom they were speaking were abundantly able to receive and appreciate the best they had to give and were in consequence stimulated to do their best.

Of the subjects dealt with perhaps the most important of all was the Psychology of Religious Education. Under this head seven lectures were given by Dr. George R. Dodson of St. Louis. So much learned ignorance has been perpetrated upon this most important topic that the informal and modest but yet illuminating lectures of Dr. Dodson, proved peculiarly stimulating. He dealt with his material under seven heads as follows:

I. Psychology and Education.

II. Psychology and Religious Education.

III. Psychology and Moral Education.

IV. The Biological-PsychologicalConception of the Good Boy.

V. The Phases of Development of Child Life.

VI. The Intellectual Factor.

VII. The Psychology of Religious Belief.

Dr. Dodson showed at every step his familiarity with the work which has been done in this field and in his presentation was entirely free from the dogmatic confidence which has seriously marred much of the work of others.

The other topics were the Old Testament up to the Exile and the Life and Teachings of Jesus. Mr. Pulsford dealt with the Old Testament historically and critically. His lectures, however, were entirely free from academic pedantry and gave a vivid and interesting picture of the times and the people with whom he was dealing. Professor Bowen rendered a similar service in the Life of Jesus and Professor Christie succeeded in disentangling the kernel of Jesus' teachings from the legendary accretions with which they have been surrounded. To Mr. Boynton and Miss Buck fell the difficult task of building upon the foundations of their collegues and of discussing the question how much of this material is adapted to the use of the Sunday School and how was it to be best presented. Both spoke from a successful experience in instructing Sunday School teachers and constructing Sunday School lessons, and their work was an important feature of the institute.

Lively interest in the lectures was maintained until the end and the only criticism which the writer of this account has heard expressed was that four or five hours of lectures during the day is perhaps a somewhat richer program than the average student is equal to during the summer. This criticism will doubtless be taken into account another year and the result may be that not all the students will expect hereafter to take all the courses which are given, but will come prepared to make a judicious selection.

Our theological schools have been criticized in the past for lack of attention to the specific work of religious education, and for an attitude of aloofness from the churches which they are trying to serve. This institute may perhaps be regarded as an earnest effort on the part of the Meadville Faculty to meet this criticism. It remains for our

churches and our people to determine whether the invitation from Meadville to make yearly use of the splendid equipment of the school shall be met half way.

A New Sunday School Song Book

Rev. C. W. Wendte, editor of the *Sunnyside*, *Carol and Jubilate Deo*, collections for our Unitarian Sunday Schools and Religious Unions, is to publish in October next a new Sunday School Song and Service Book for which he has been collecting material for some years past. Of the works already referred to nearly 100,000 copies were sold in this country and in England. But it is 22 years since the *Carol* first was issued and there is room and need for a newer and still better book. Many charming verses have been written and tuneful airs produced in recent years, and the standards of poetical and musical composition have risen among us. The new book will retain many of the best features of the earlier ones, but also include much music and poetry new to our schools of superior merit. Its name, publisher and price will be duly announced. Mr. Wendte requests that contributions to the book both in verse and music be sent him for consideration at 25 Beacon St., Boston, Mass. He will also be grateful for suggestions and advice as to what it should include or omit to make it of the largest usefulness to our schools.

The following are a few of the usual stages of growth in liberal religion:

1. A suspicion that the Bible and the Church have not all the authority that are claimed for them.

2. Confirmation of the suspicion by the writings of others who deny such authorities.

3. The Paine-Voltaire-Ingersol stage of denunciation of orthodoxies.

4. The study of the opinions of others of a more positive temper and the finding of what real worth there is in the Biblical literature and in church history.

5. The development in freedom of a positive religious life for self and others.

6. The realization that this accords with the highest ideals of true Christianity.

7. Dedication of life to the fulfillment of those ideals in the social order as the true end of all religion and all life. The positive work for the bringing in of the Kingdom of God here and now.—*The Open Way.*

Where is the difference between Liberal Theology and Unitarianism? Written out into a literal creed the difference would not be striking—scarcely apparent to a zealously Orthodox man. But there is a difference both in belief and spirit. A difference as the artist would say more in color than in line, more emphasis than substance. The Liberal Theologian believes more in the manifoldness and richness of the divine nature, so much so that he can see why thinkers have been tempted to trinitarian ideas; he emphasizes more the idea of divine immanence than the Unitarian has in the past. He thinks of God in terms of personality rather than substance, while he holds firmly to natural law—he is more willing to accord to God a unique entrance into human experience than is the Unitarian. Thus Christ's person looms larger on his horizon. All these facts give him a warmer spiritual frame of mind, a larger enthusiasm, and fits him to be the heir to all that was commendable in Orthodoxy. Unitarianism was a revolt against something. It spent much of the time and energy in protests. In defining what it did not believe it necessarily made the outlines of its creeds harsh and severe, and unconsciously emptied out of itself an important content about God and Christ which lost it its prestige. When it catches the spirit of the times, as it is beginning to do, reacts from its attitude of protest—warms itself by the fire of a richer experience, takes on the glow and color resulting from all this—there will be seen little ground for difference between it and so-called Liberal Theology. —*From an address by Rev. D. T. Denman, pastor of Baptist Church, Oak Park, Ill.*

Ministers Institute, Templeton, Mass. October 5-8, 1908

MONDAY EVENING, OCT. 5.

7:30 P. M. In the First Parish Church. Opening address by the president of the Institute, Rev. Augustus M. Lord, D. D. of Providence, R. I. Address of Welcome by Rev. Wm. F. Skerrye of Templeton, Mass. Address by Rev. Edward H. Hall, D. D. of Cambridge, Mass. Subject "Our Unitarian Tradition." Discussion by Rev. J. T. Sunderland, Hartford, Conn.

TUESDAY, OCT. 6.

9 A. M. In the Music Room of the Templeton Inn. Devotional service. Leader, Rev. Alfred R. Hussey, Baltimore, Md.

10 A. M. In the Music Room. Address by Adelbert Moot, Esq. of Buffalo, N. Y. Subject "The Ethical Phases of Property Inheritance and Transmission." Discussion opened by Rev. John Haynes Holmes of New York.

11:30 A. M. In the Music Room. Address by Rev. William I. Nichols of Brooklyn, N. Y. Subject "The Minister's Relation to Social Service." Discussion opened by Rev. Caleb S. S. Dutton of Brooklyn, N. Y.

4-5:30 P. M.—In the Music Room. Book Reviews. Chairman, Rev. Frederic Gill of Arlington, Mass,

8 P. M. In the First Parish Church. Address by Dr. Richard C. Cabot of Boston, Mass. Subject to be announced. Discussion opened by Rev. William B. Geoghegan of New Bedford, Mass.

WEDNESDAY, OCT. 7.

9 A. M. In the Music Room. Devotional service. Leader, Rev. Charles J. Staples, Burlington, Vt.

10 A. M. In the Music Room. Address by Prof. Francis A. Christie of the Meadville Theological School. Subject "The Modes of Public Worship in the Light of Religious Psychology." Discussion opened by Rev. Theodore D. Bacon of Salem, Mass.

11:30 A. M. In the Music Room. Address by Charles B. Davenport, Ph. D. of the Carnegie Station for Experimental Evolution, Cold Spring Harbor, L. I. Subject "Evolution since Darwin." Discussion opened by Rev. Wm. S. Morgan, Ph. D. of Albany, N. Y.

4-5:30 P. M. In the Music Room. Open meeting. Chairman, Rev. Adelbert L. Hudson, Newton, Mass.

8 P. M. In the First Parish Church. Address by Rabbi Stephen S. Wise, D. D. of New York. Subject "How shall the Moral Supremacy of Church and Synagogue be Regained?" Discussion opened by Rev. Thomas R. Slicer of New York.

THURSDAY, OCT. 8.

9 A. M. In the Music Room. Devotional service. Leader, Charles E. Park of Boston, Mass.

10 A. M. In the Music Room. Address by Rev. Edward Hale of Chestnut Hill, Mass. Subject "The Education of the Minister." Discussion opened by Rev. Charles G. Ames D. D. of Boston, Mass.

11:30 A. M. In the Music Room. Address by Rev. Howard N. Brown of Boston, Mass. Subject "Rudolph Eucken as a Christian Philosopher." Discussion opened by Rev. Richard W. Boynton of Buffalo, N. Y.

4-5:30 P. M. In the Music Room, Book Reviews, Chairman, Rev. Frederic Gill of Arlington, Mass.

8 P. M. In the First Parish Church. Address by Rev. George F. Moore D. D., of the Harvard Divinity School. Subject "The History of Religions and the Finality of Christianity." Discussion opened by Rev. Charles F. Dole D. D. of Jamaica Plain, Mass.

To Members of the Ministers' Institute:

One session of the Institute will be given to an open discussion of problems and conditions with which ministers have to deal. To facilitate the work of the committee in planning for this meeting will you kindly send to Rev. Adelbert Lathrop Hudson, Newton, Mass., any subjects you would like to have discussed? If convenient, do it now.

BOOK REVIEWS

Discussion will not be confined to the following volumes, but is intended to include any books of the last two years upon which members may wish to speak. The following are suggestions for reading:

Group 1. Philosophical. "The Psychology of Religious Belief" J. B. Pratt; "What is Religion?" W. Bousset; "Religion and Historic Faiths" O. Pfleiderer: "Philosophical Problems in the Light of Vital Organizations" E. Montgomery; "Pragmatism" W. James; "Lectures on Humanism" J. S. Mackenzie, "Philosophy of Loyalty" J. Royce.

Group 2. Ethical and Social. "New Basis of Civilization" S. N. Patten; "Jesus Christ and the Civilization of To-day" J. A. Leighton; "Christianity and the Social Crisis" W. Rauschenbausch; "The Church and the Changing Order" S. Mathews; "The Church of To-day" J. H. Crooker; "Sin and Society" E. A. Ross; "The Money God" J. C. Van Dyke.

The headquarters of the Institute will be at the Templeton Inn where the members will be accommodated during the session. The manager has made a uniform rate of $2 per day.

Templeton is a ride of about half an hour on the electric cars from Gardner, which is on the Fitchburg Division of the Boston & Maine Railroad It can also be reached by electrics from Athol and Otter River on the Fitchburg division, Haywood on the Worcester branch of the Fitchburg division and by train from Winchendon. Full information in regard to railroad and electric connections will be given in the *Christian Register* for September 24 and October 1. If one hundred attend the Institute it is expected that reduced rates will be obtained as in previous years.

Notes from the Field

First Unitarian Church
Hamilton, Canada
Rev. W. Delos Smith
Minister

The Sabbath School was discontinued during July and August as so many of the scholars were out of town. There has been no break in the church services during the summer. Rev. Mr. Smith is preaching a series of sermons which are drawing good congregations in spite of the heat. The subject is; "The Psychology of Religious Worship." August 2, Factors; August 9, Belief; August 16, Prayer; August 23, Discourse; August 30, Music.

The Young People's Union held a picnic on August 15 which was very successful and was enjoyed by many older members of the congregation.

Church of Our Father
Lancaster, Pa.
Rev. Eugene R. Shippen
Minister

The corner stone of the new Church of Our Father (Unitarian) at the corner of West Chestnut and Pine streets, was laid on Tuesday at 4:30 o'clock with impressive and interesting ceremonies. The exercises were attended by about a hundred persons. The service opened with the singing of the hymn "O Lord of Hosts Whose Glory Fills." The secretary's report was read by Warren S. Rehm, who stated that at the time of the organization of the church there were only thirteen members, and that the congregation now numbers almost sixty.

Rev. Eugene R. Shippen, the pastor, delivered an address, in which he emphasized the two duties of men—to worship God and serve man. He also dwelt upon the many famous thinkers and persons of influence who were members of the Unitarian church.

The corner stone was laid by Milton T. Garvin, president of the board of trustees, who made an impressive and eloquent address, speaking of the church and its value to a community. The corner stone contained the following articles: Copies of the daily local papers, the *Christian Register*, THE UNITARIAN, a list of all the church officers and Women's Alliance Clubs' officials, a file of the "Church Calendar," the monthly publication of the Church of Our Father, and the names of the architect and builder. The stone is of native limestone and bears this inscription "Church of Our Father, Unitarian, Organized 1902; Built 1908."

The new church was designed by Architect C Emelen Urban, and is being erected by Contractor Herman Wohlsen. It is eighty-five feet in length and forty feet in width. It is built of native limestone, of a cream tint, secured from the Lindsey quarries at Gordonville. The cost of the church will be $16,000 in addition to the $6,000 paid for the plot of ground. The heating and lighting plants will cost $4,000 additional. The basement of the church will be used as a Sunday School and lecture room and here a stage will be erected for entertainments. Lavatories will be installed here and a kitchen also. The main floor will be used for the church auditorium and parlor. A tower fifty feet high will be erected at the corner of Pine and Chestnut streets and here will be the main entrance. A bell will be placed in the tower. The style of the architecture is old English. The seating capacity of the auditorium will be two hundred persons and the parlor can be opened into this and will seat another hundred. The building will be finished and dedicated about March 1.—*Lancaster, Pa., Intelligencer, August 5.*

New Books

THE NEW OLD HEALING by Henry Wood, Boston. Lothrop, Lee & Shepard Co. $1.20 net.

Surely the literature of "New Thought" is prolific and it is wholesomely variant. Herein it differs from the dull sterility of "Christian Science," its somewhat near-of-kin. Indeed the New Thought movement which is sometimes styled the liberalism of Christian Science presents interesting points of contrast, which are excellently illustrated in this admirably luminous and thoughtful volume of Mr. Wood's. Christian Science discourages all originality of thinking among its adherents; there is nothing to be added to Mrs. Eddy's marvelous "Science of Health" save what she periodically adds to it herself; no sermons must present in the freshness of original interpretation, the personal thinking of reader or leader: no book must be written, no new lines of developing suggestion permitted to unfold themselves through the genius or experience of other than the "Mother" egotist late of Concord: and the line of demarkation separating the believer in the new cult from all others must be kept very distinct and inviolate. "New Thought" on the other hand is rich in its variety of interpreters. Every true "New

Thoughter" becomes immediately a thinker for himself, exhileratingly conscious of the high responsibility of original self-hood. Rather than encouraging a separation of sect, the New Thought movement is characteristically diffusive. "With rare exceptions" says Mr. Wood, "The New Thought movement has not included the formation of churches * * * and the exponents of the higher philosophy of life have many of them been within as well as outside of religious organizations. * * * The New Thought is a broad *movement*, and not a religious denomination. * * * Its form of service is inner aspiration; its sanctuary the spiritual consciousness; its temple the unseen; its social companions, ideals, and its communion living contact with the universal spirit." Which all sounds very much like the thing we call Unitarianism. Certainly Mr. Wood's book is full of good and suggestive thought, and most of it is very sane and wholesome. We confess a tendency to smile over the detailed methodology of "Mental and Spiritual Gymnastic Exercises" and "Localized and General Self-Treatments." Several explicit "Invocations" and "Meditations" seem to us a bit wooden and mechanical, but on the whole a very rational insistence on a noble relation between body and soul is everywhere dominant, and such sections as "Honor the Body", "Know thyself" and "Why Worry about Worry?" are notably convincing. The book contains a very fair minded appraisal of Christian Science as well as of the recent "Healing Movements" in the churches.

—Few modern German thinkers have exerted so powerful an influence on English-speaking people as Professor Otto Pfleiderer who died recently in Berlin. To some extent this influence was due to the large numbers of American and English students who attended his courses, first at Jena, then at Berlin University, and to his courses of lectures delivered at various times in England and Scotland, and later in America on his two visits, the last of which was made less than a year ago. Perhaps his power lay in his peculiar sympathy with the progressive movement of liberal religious bodies: this together with his genius for searching and dispassionate historical investigation, placed him in the forefront of the genuinely religious teachers of his time. His faith was never static; he was ever open to conviction, sensitive to new discovery.

He was a great admirer of America, her ideals and her leaders. On his visit to the St. Louis Exposition there he participated in the Parliament of Religions his travels enabled him to receive an impression of the vastness of American achievement. His second trip, in connection with the Congress of Liberal Religions at Boston, permitted a more intimate acquaintance with scholarly attainment and university life, for he was invited to lecture at Harvard, Yale, Cornell, Brooklyn Institute and other seats of learning.

His larger works were for students and scholars but those by which he will be best remembered are the translations of his popular lectures to miscellaneous audiences: "Christian Origins" and "Religion and Historic Faiths". A third course on Christianity's development is in preparation by B. W. Huebsch, New York, who published the first two named, and will complete a trilogy of religious-historical literature inspired by high faith and based on life-long and earnest study.

—Warner's "American Charities," which for several years has been the standard work of reference upon its subject, is to be presented in entirely revised and enlarged form by its publishers, Thomas Y. Crowell & Co. this fall. The same firm announce a new poetic version of "The Pearl," a medieval poem by Prof. Sophie Jewett of Wellesley.

A Vital Religion

Some say Unitarianism is not a good religion to die by. But it too, has its hopes of immortality, based not on outworn traditions, but on reasonable faith. For no man sees all of life or death. Both are larger than we know. Character, however, is the highest and most enduring form of life. It enables us to strive and endure. Unitarianism is a good religion to live by because of its supreme emphasis on character. It is a good religion to die by, because character is the only thing we take with us into the life beyond. Unitarianism, as the highest form of Christianity should inspire the noblest life and make men feel secure in death.—*Rev. Chas. T. Billings.*

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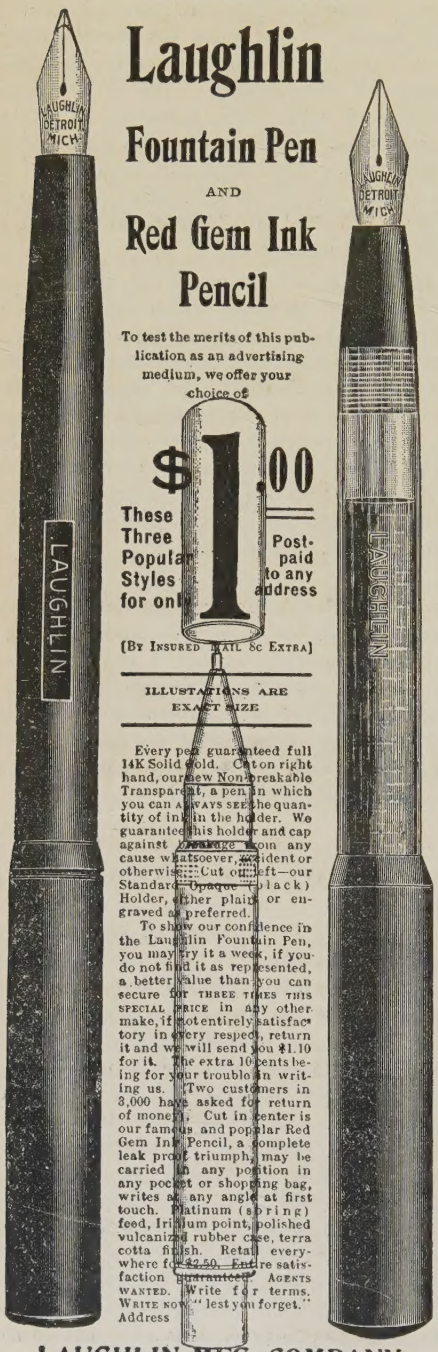

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IV. We stand for the final authority of reason and conscience in the things of religion. We believe that no outward church or institution has right to impose a creed, or establish a method of discipline, or define an exclusive fellowship of faith that shall stand paramount to the individual soul's responsibility of conscience and reason in determining faith, conduct, and spiritual comradeship.

V. We stand for a progressive theology conditioned on faith in a progressive revelation. We stand for an interpretation of God and God's method of revelation, of the nature of Man, and future destiny, that shall constantly square with the latest teaching of science and largest attainments of human society in ethical ideal and spiritual vision.